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THE FEDERAL COUNCIL OF CHURCHES

Did the Federal Council Bless War

An Editorial

The Cooperative Agencies

By Merle L. Davis

For a United Church

By Errol T. Elliott

The Federal Council

By Elizabeth L. Hazard

The United Council of Church Women

By Anita K. Douglas

The Home Missions Council

By Jennie C. Callister

Foreign Missions and Mission Education

By Ellen J. Davis

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For February 7—What Jesus Teaches About Himself

(John 8:12-59)

LIFE ITS OWN TESTIMONY

When the occasion demanded it, and the cause of truth was at stake, Jesus spoke clearly of himself and his relation to God: but usually he seems to have preferred to let his life tell the truth about himself. To the messengers from John Baptist he said, "Go and tell John the things which you see!" It was not what Peter said, but the way he said it that betrayed his Galilean background. In an effort to help unbelieving minds to comprehend his unique life, Jesus uttered those most significant words: "I do always those things that please him (God)." Indeed, this saying may be taken as the outstanding clue to his life among men, a life which has called for the best efforts of nineteen centuries to evaluate.

Recently, while attending a Quarterly Meeting, we were impressed by the minister's statement: "It is the child's right to look like his father!" This is the rule in the physical area, but some children do not closely follow in appearance or conduct the parents. On the spiritual side, however, parentage is always definitely apparent, and it is revealed far more conclusively by the way one lives than by what he says about it. The only people with whom it was necessary for Jesus to argue in order to prove his sonship to God, were those who did not want to see and admit it. Nicodemus saw it and freely admitted it: "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." And Paul thought it appropriate to write to the Philippians (2:6) of Jesus: "Who . . . thought it not robbery to be equal with God." The "common people" saw plainly Jesus' sonship to God, and "heard him gladly." The opposing Jews revealed in their looks and actions *their* spiritual parentage, too: but what a disappointing parentage it was!

Philip Schaff, D.D., wrote ("The Person of Christ.") "Once in history, and only once, there was born a man who represented humanity in its purity without the satanic adulteration of sin, and in its universality without the limitations of nationality and age. He could not have been so perfect a man without also being divine." Bishop McConnell writes of Him: "A God as good as Jesus would meet all our known need."

John is primarily concerned, in the Fourth Gospel, to establish beyond all question the divine sonship of Jesus: "I and the Father are one," (John 10:30). The loyal disciple does not hesitate to say, reverently indeed: "The Son looks like His Father," and, when we want a true picture of the character of God, we instinctively turn to Jesus, the Son. Elbert Russell, in "The Fourth Gospel," writes: "Jesus is represented and represents himself in the Gospel as being in complete dependence upon the Father. He can of himself do nothing, for the Father is greater than he. He is dependent upon his Father for his mission, his message, the power to do his works, and for everything which distinguishes him among men. . . At the same time it is to be noted that, within the limits of human achievement, there is nothing that Jesus claims for himself that he does not also accord to or expect from his disciples. They, too, have power to become sons of God, to receive the Holy Spirit, to share the love of the Father, to receive answers to prayer, to do the works he did, to forgive sins, to share the cross and the resurrection as well as his mission, his truth, and the glory of his kingdom; and to partake of his love, joy, peace, and his fellowship and unity with the Father."

MILO S. HINCKLE.

For February 14—The Meaning of The Blind Man's Experience

(John 9)

WE KNOW—I KNOW

What "we know" as a group, or party, or organization, is often different from what "I know"—what each individual knows for himself. The telling testimonies in the New Testament are those which begin with "I know." Having been summoned to give testimony in a damage suit in court as a "character witness" for the plaintiff, the writer was embarrassed by the questioning of a young attorney who sought to draw a statement of fact as to the physical condition of said plaintiff. Possessing no such knowledge, the witness began testimony with: "It appeared," to which objection was repeatedly sustained. Christian witness is effective and convincing only when one can say: "I know Him whom I have believed." George Fox wrote in his Journal: "Then the Lord let me see why there was none upon earth that could speak to my condition, namely, that I might give Him all the glory . . . and this I knew experimentally." I have searched again for a sentence from Rufus M. Jones to the effect that doctrine arises from actual experience, and not the reverse: that nothing is entirely true for us until it has in some measure become a part of our own experience.

Neighbors said of the once-blind man: "he is like him;" he said: "I am he!" The parents said: "We know that this is our son and that he was born blind." He said: "Whereas I was blind, now I see." The Pharisees said: "We know that God spake unto Moses;" (how did they *know* that?) He said: "He said *unto me*, 'Go . . wash;' I went . . washed . . received my sight!" They said: "We know that this man (Jesus) is a sinner;" he said: "he hath opened mine eyes . . Lord I believe." The hymn-writer more than trebled the worth of his beautiful statement: "Somebody did a golden deed," by immediately thrusting into the reader's face: "Was that somebody *YOU?*" The Christian witness is more irrefutable when it moves in "the first person singular" and deals with the facts of experience, rather than in the theories that always attach themselves to unusual transactions.

Another interesting phase of bearing the Christian testimony comes out in this lesson: when the inner springs of life have been touched and transformed by the divine; then the social, economic or cultural level of the individual does not materially affect the witness. This poor, blind man, obviously handicapped in almost every area of endeavor toward self-improvement, utters almost identically the same testimony to Jesus as did the learned, popular, self-sufficient Nicodemus. The latter said: "No man could do these miracles that thou doest except God be with him." The poor victim of life-long blindness (till now) breaks forth with: "If this man were not God, he could do nothing!" Let this encourage every person whom God has blessed to freely bear his witness: "Let the redeemed of the Lord say so."

We need to be guarded against building up attitudes toward groups on the basis of the conduct of individuals within the group; i. e. not all Pharisees were contemptuous toward Jesus, any more than all blind beggars were saints. We know of at least three members of the Sanhedrin who openly favored Jesus and his cause, at great risk to themselves. It would be a wholesome development within the Christian group if all of us

(Continued on page 36)

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Acting Editor

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Did the Federal Council Bless War?

UNDER the heading "Federal Council's Biennial Marks Cooperative Advance," Dr. Samuel McCrea Cavert cites fourteen "outstanding features" of the meeting which was held in Cleveland, Ohio, December 8-11, 1942. Among these the following would seem to be of particular interest to the average church member. 1. The "merging of all the general inter-denominational agencies" into a "North American Council of the Churches of Christ" (name not final). 2. The matter of "religious freedom." 3. "The issues which the Christian conscience sees at stake in the war." 4. The problem of anti-Semitism. 5. "The relation between the white and the Negro peoples in America." 6. "The character of the post-war period." 8. The problem of "the increase in the consumption of beverage alcohol." and 9. A "message to Christians in other lands."

Of these it is impossible to say which one deals with the problem of the greatest ultimate consequence. Certainly the matter of the relation of the Church to war is of great importance. It is one of the greatest, if not the greatest, of the tragedies of Christian history that the Church of the past several hundred years has so constantly "blessed war," and that at the present time she is so divided in her attitude. The declarations of the Delaware conference had led to a confident hope that the Protestant churches constituting the Federal Council were on their road back to the position of the early Church—of outspoken opposition to all war. The declaration of the Council at Cleveland (see page 32) has come as a great disappointment to the membership of the historic peace churches and to many others.

The declaration itself is as cryptic as a Delphic Oracle. There is no specific statement "blessing" war—even *this* war. It did, however, so identify the moral and spiritual aims of the Church and those which it conceived the United Nations to hold that the council deemed it necessary (or expedient) to align itself, as far as it could, with the military fortunes of the allies. The declaration was undoubtedly intended by the majority of those who voted for it to be a "declaration of war."

The concluding clause is apparently intended to absolve the Pacifists, within the Church, from its implications, for it recognizes that there are "some sincere Christians who believe that force is never permitted to resolve" the issues of the war, and that "in adopting this resolution the Council does so without denying the right of Christians to adhere to that position."

Rolland E. Wolfe in an article in the January *Christian Leader* on, The Christian Church in Wartime, while not discussing this question, aptly says that which does apply—"Apparently the Church is afraid that continuance in proclaiming her fundamental gospel in wartime will be interpreted as disloyalty to the nation, consequently she is willing to sell her birthright for a paltry mess of temporary popularity. Woe then to her in the days following the war. If the Church sows the wind now she must reap the whirlwind in due time. The Church may think by slipping into the war pattern in these days 'she is gaining the whole world,' but in reality she stands to 'lose her own soul'."

If, as the majority of the delegates undoubtedly believe, the Council intended this pronouncement to be a "blessing" of *this* war, then Friends must of necessity reject it.

Despite the fact that many church mergers have been or are in process of being accomplished, and that the United Church of Canada has demonstrated the wisdom of the union of many denominations in that area, there is some very definite opposition to the movement which is bringing six interdenominational agencies into the "North American Council." The opposition is based on the fear of an ultimate dominating hierarchy. It is possible of course that centralization of agencies might result in abuse of power, and a demand that the constituent member denominations conform in polity and creed. But if these cherished privileges are safeguarded, great gains will be possible in a type of union which will enable the Church to speak and act on important matters in times of crisis.

The two issues, of race and color, upon which the Council made pronouncements, present problems of particular seriousness just now. They can no longer be pigeon-holed and ignored.

The treatment of the Jews in the "occupied countries" has brought expressions of condemnation and sympathy from Christians the world over. On this question the Council said: "We are resolved to do our full part in establishing conditions in which such treatment of the Jews shall end." "We associate ourselves with our Jewish fellow-citizens in this hour of tragic sorrow, and unite our prayers with theirs." "We urge that plans for reconstruction in Europe shall include measures designed to secure full justice

for the Jews and a safe and respected place for them in western civilization."

But there are other phases of this race question about which too little is being said and done. The reported growing spirit of anti-Semitism in our own country, the discrimination against orientals expressed in extraterritorality, (recently signed treaties abolish extraterritorality), the restrictions of immigration and citizenship, the recent forced evacuation of our fellow citizens of Japanese ancestry from the west coast, the withdrawal of the Chinese military mission from Washington (see *Time,* January 11) under circumstances which seems to indicate that a "good ally was slowly losing faith" —these and other acts of race snubbing indicate conditions filled with the gravest future possibilities and consequences.

Against all this the Christian Church must do more than was done at Cleveland. The sympathetic statement made by the Council concerning the Jews might well be broadened to include the oppressed peoples of the Pacific area. Friends have an opportunity to give moral and financial support to the plan to carry the case of Gordon Hirabayashi a Quaker, to the Supreme Court of the United States (see THE AMERICAN FRIEND, December 31.)

The color question is growing constantly more acute. The Council expressed regrets that our "Negro citizens have been consigned to the edges of civilization, denied many of their rights and privileges, hedged about and oppressed, and as Philip Randolph put it, reduced to the status of second class citizens. It also released, through its departments of Industry, and Race Relations, a fact finding statement concerning the present status of the 2,400 colored locomotive firemen on the twenty-four southern railroads. It seems that "A long string of measures has been fostered by white railroad workers to drive Negro employees from service on southern railroads." The document declares that "Any union which bars Negroes from membership is not practicing democracy."

That considerable attention was given to the importance of Religious Freedom need surprise no one. The well known avowed purpose of orthodox Communism to destroy all religion, the restrictions placed upon the churches in Axis controlled areas and the challenge from a section of the Catholic Church to the rights of Protestant Churches to engage in mission work in Latin America, made a pronouncement by the Council almost imperative.

The president of the Council, Dean Luther A. Weigle, made this matter the theme of his presidential address, and the Council later issued a forthright statement. Much that was said in the official pronouncement and in the presidential address might profitably be included here but we quote only this pertinent paragraph of Dean Weigle's address:

"The achievement of religious freedom throughout the world depends more upon the religious bodies themselves than upon governments. There is no more imperative duty resting upon the churches, as they prepare themselves to participate in the establishment and maintenance of a just and enduring peace, than their duty to reach a common understanding as to what sort and measure of religious freedom they are ready to claim and grant. The governments have a right at this point to expect of us clear thinking and courage to practice what the Virginia Bill of Rights of 1776 called "Christian forbearance, love, and charity towards each other."

Of the conference as a whole Dr. Samuel McCrea Cavert was justified in his statement that this "Biennial Meeting . . . marked the furthest point yet reached in interchurch cooperation in this country" and that "probably never before has there been a meeting which so fully represented the whole range of cooperative service."

Sixty Communions Represented at Ecumenical Services

By Religious News Service

THE most representative interdenominational worship service ever held in this country took place in Cleveland, Sunday, December 6. Nearly 100 top-ranking Protestant Church leaders of some sixty different communions joined in a "service of ecumenical worship in the interest of Christian unity and evangelism."

Conducted under the joint auspices of seven major interdenominational bodies, the service was highlighted by a colorful procession of robed church dignitaries and the recitation of the Lord's Prayer in seven different languages—including German, Italian and Japanese.

Representatives of six of the interchurch agencies directly participated in the service.

They were: The Rev. Oscar Thomas Olson, Federal Council of Churches; the Rev. J. C. DeLong, Home Missions Council; the Rev. Reuben H. Mueller, International Council of Religious Education; the Rev. A. V. Casselman, Missionary Education Movement of the United States and Canada; Miss Amy Ogden Welcher, United Council of Church Women; and Canon Leonard A. Dixon, Foreign Missions Conference.

President Charles H. Wesley, of Wilberforce University, participated as a representative of the Negro race.

The sixth sponsoring body was the United Stewardship Council.

According to a program description of the gathering, the service was held in an effort to "express and further the unity of the whole Church of Christ."

The principal address at the service was delivered by Methodist Bishop Arthur J. Moore, of Atlanta, Ga.

Declaring that hate, "like a vast black cloud has spread over the earth," Bishop Moore called upon the church to "define its standards and justify its existence."

Pleading for a "regeneration of human nature" in a day when "we have tried to humanize God and deify man," Bishop Moore asserted that "the determining factors of life are spiritual, not economical or material."

Federal Council Biennial Meeting

The Cooperative Agencies

By Merle L. Davis

PERSONNEL

This united council was well attended church leaders of the country. Approximately one-hundred names are sted on the directory of the leaders ho took part in the sessions. We can ention only a few. The genial Luther . Weigle, president of the Federal ouncil of the Churches of Christ of merica and professor at Yale Uniersity, presided, in his usual openearted and friendly manner, at some the sessions.

Ralph Diffendorfer, Executive Secreary of the Board of Missions and hurch Extension of the Methodist hurch always "hits the nail on the ead" when he speaks, although what he ays may disquiet us at times. He emonstrated this ability in his prepared ddress when he began his discussion of ne subject, "Meaning for World Misions of the World Revolution," by savng that formerly Europe looked to merica for the hope of the world, but hat during the last decade it has come o feel that the hope lies in the rejuveation of the old world because Europe as seen that our democracy has not olved its own problems.

A. Philip Randolph of New York, nternational President of the Brotherood of Sleeping Car Porters, gave one f the strongest and best received adresses of the conference. He feels that he status of the American Negro today s that of a second class citizen.

From December 5 to 11 the cooperative agencies of the Protestant Denominations of the United States and Canada met in Cleveland, Ohio, for joint counsel. The participating agencies included: The Council of Church Boards of Education, the Federal Council of the Churches of Christ in America, the Foreign Missions Conference, the Home Missions Council, the International Council of Religious Education, the Missionary Education Movement, the United Council of Church Women, and the United Stewardship Council. Probably never before has there been a meeting which so fully represented the whole range of cooperative service.

The men who drew the largest attendance were Hon. Charles P. Taft, Assistant Coordinator of the Federal Security Agency, and Hon. Francis B. Sayre, formerly of the State Department at Washington but more recently High Commissioner to the Phillipines.

Nineteen Friends attended the meetings. They were: Howard Alexander, C.P.S. camp; A. Ward Applegate, representing the American Friends Board of Missions; Edith Bacon, of the United Meeting of Cleveland, Ohio; Esther Baird, former missionary to India; Jennie C. Callister, of the Home Mission Council staff; Alvin T. Coate, representing the Executive Committee of the Five Years Meeting; Ellen Davis, Educational Secretary of the American Friends Board of Missions; Merle L. Davis, Administrative Secretary of the American Friends Board of Missions; Anita Douglas, delegate from the Detroit Council of Church Women and a member of the National Board; Errol T. Elliot, representing the Executive Committee of the Five Years Meeting; Perry Hayden, Stewardship Committee of Ohio Yearly Meeting; Elizabeth Hazard, representing the Executive Committee of the Five Years Meeting; Betty Jacob, of the Hoover Committee for European relief; her husband, Philip Jacob, of the American Friends Service Committee; Amy J. Marvel, President of the Woman's Missionary Union; Frances McDonald, Cleveland Friend, former president of the W. M. U.; Virginia Peelle, representing the Ohio Council of Church Women; George E. Rundquist, New York Friend, Executive Secretary of the Committee on the Resettlement of Japanese Americans; Walter R. Williams, pastor of the First Friends Church of Cleveland.

Since the Executive Committee of the Five Years Meeting had not appointed representatives to this Biennial Meeting of the Council, the Central Committee proposed to the Secretary of the Council that Alvin T. Coate, Errol T. Elliott, Elizabeth L. Hazard and Percy M. Thomas who were expecting to attend its sessions, be granted credentials as representatives of the Five Years Meeting. The first three of these were in attendance. We have no accredited delegates to the Council for this biennial period, 1942-1944.

United Council of Church Women

By Anita K. Douglas

THE first National Assembly in Cleveland in December celebrated the first birthday of the United Council of Church Women. Naturally many are not familiar with this very young organization and may ask "What is it and who belongs to it?"

To the question "What is it?" let us say that it is the organization which unifies the program of women's church work with a view to its integration in the total life and work of the church and to the building of a World Christian Community.

Membership in this Council includes representatives from local and state interdenominational groups of church women and representatives from the Home Missions Council of North America and the Foreign Missions Conference of North America and such other national interdenominational agencies as shall become affiliated.

The Constituting Convention was held in Atlantic City one year ago, December 11-13, 1941.

The National headquarters are—Rooms 410-411, 156 Fifth Avenue, New York City.

The official publication is *The Church Woman.* It is published at 203 North Wabash Avenue, Chicago, Illinois.

All during the first year no one would accept the office of President. We might have said, "No one would accept the duties and office of President," but that would not be true. Miss Amy O. Welcher of Hartford, Connecticut, accepted the office of first vice-president, but would not accept the Presidency. She felt wholly inadequate and unprepared but consented to "carry on" with the hope that a competent woman would soon be found to lead the Council. This situation lasted all year and finally at the Cleveland Assembly Miss Welcher graciously consented to bear the name as well as the work of President.

During the year the office of Executive Secretary was filled by Mrs. Ruth M. Worrell of Columbus, Ohio. Many of us had had the privilege of meeting Mrs. Worrell before but for most of the women it was the first time they had seen this very charming, lovable and capable woman. We feel that

under her executive direction the Council will go very far.

In introducing Mrs. Worrell, in *The Church Woman*, Mrs. J. D. Bragg said, "Having been a child of the manse she knows the work of the Church from the pulpit to the pew. As a leader of youth, as a wife and mother entering into local church work, nurturing her children in a Christian atmosphere, and ever ready to accept leadership in the Community of which she was a part, Mrs. Worrell's influence has always been for the highest and best things in life."

The Assembly met on Saturday, December 5th. This meeting was primarily a get acquainted program and a business session. We not only met our officers and leaders but the delegates from the north, south, east and west. We learned of the problems which had to be met during the year and heard plans for the future. Mrs. Jean Humphrey Harbison, a youth leader, made us realize how very worth while it is for some of us older ones to step back and listen, at least part of the time, for youth does have some very sane and brilliant ideas. She spoke on the topic, "We are Building Now the Post War World."

On Sunday afternoon at the Old Stone Church we held a service of worship and dedication. Miss Margaret Applegarth conducted this beautiful and impressive devotional meeting. Miss Applegarth is the Chairman of the World Day of Prayer Committee. This delegate by the way, was interested to hear her urge the women not to have a speaker for their World Day of Prayer but to devote the day to prayer and meditation, using the suggested leaflets which are prepared by the committee only if necessary. You will remember that this Interdenominational World Day of Prayer is on March 12th, this year.

The women enjoyed several group breakfasts and dinners, committee meetings and discussion groups but most of all they enjoyed the Christian fellowship with women from all over our nation. We became acquainted with women who heretofore had only been names to read about or to write to when making reports. A great deal of time was spent ironing out organizational problems and business affairs. In spite of war and the hardship of travel we felt that this Assembly was most necessary, both because of problems involved in uniting old established organizations and getting the new Council on a firm footing and because of the problems the Church and Church women are facing today. We felt that we accomplished the purpose of the Assembly and are now really united and ready to go forward in our task of building a World Christian Community.

For A United Church

By Errol T. Elliott

THE recent meetings of our interdenominational agencies at Cleveland were history making in their progress. In keeping with the restrictions on travel and the general program of conservation the eight prominent interdenominational agencies telescoped certain aspects of their work into one week. Those eight groups may be united into a body known as the NORTH AMERICAN COUNCIL OF THE CHURCHES OF CHRIST. The name and scope of the organization is yet under consideration. The discussion of this question hinged on the inclusion of Canada and the United States in one body which that inclusive name would imply. The Executive Committee of the Federal Council of Churches will finally determine the name and scope of organization to be submitted to the constituent denominations. Finally a constitutional convention will be called, perhaps during 1945, to effect the ultimate organization.

Two streams have their confluence in this definite move toward unity. One is that whose headwaters rise back of Edinburg and Oxford in the first attempts of the major branches of the Christian Church to find one another in that which we have come to know as the ecumenical movement. This stream has carried in its flow the conferences at Madras, Amsterdam and others less prominent. This is the stream in which the church "as the Church" has shown the mutual "homesickness" about which Adolf Kellar has written and spoken so strikingly. This has flown out of the heart of the church and represents its very essence.

The other stream is that in which hands have taken hold of common and practical tasks. In this are represented the eight cooperating agencies. They came out of a practical necessity for united functions by which each could profit from such cooperation. One might call this the functional aspect of our movement toward unity. Occasionally this functional unity has not manifested itself in continuing agencies but comes as a spontaneous expression of a united concern. Such was the conference at Delaware, Ohio, in March 1942, when unofficial representatives gathered to study the basis of a just and durable peace following the present war.

THE MEASURE OF UNITY

Cleveland will mark the time and place when these two streams began to mingle in a spiritual-functional unity. When this beginning issues in a constitutional convention effecting the organizational pattern there shall have been consummated a spiritual movement that has come largely out of the pain of the world. The travail with men who suffer for want of a common Christian answer to their needs might, of itself, shame the churches into seeking unity.

We must also acknowledge that the ecumenical movement probably has been motivated in some degree by the threat of secular governments and ideologies against the separate churches. The church in any nation is stronger for the sympathy and kinship with a world church. The days of spiritual reconstruction after the present war will be hastened by the preparation which they are making together. Furthermore the church in any nation would be threatened with death as a separate entity. But as the member of a larger organism it would receive currents of healing power when time and opportunity affords. It would be much harder to destroy a *world* church. However, here lies a danger. Our reason for existence is not for self-defense. We can too easily assume that we have something worth defending when we have not given ample evidence of living vitality in speaking to the ills of the world. If the church were only a beautiful and precise ecclesiastical machine, it could not be defended successfully. Its only defense lies in being a vital functioning organism. It will then save its life by losing it in the welfare of men.

When the documents which accompany such moves are fashioned they often seem to be chiefly doctrinal and "theological." Their words and phrases appear to be doing double duty in looking in more than one direction, trying to satisfy a diversified constituency. The intention is to fashion a common statement to which all may, with some degree of cohesion, adhere. Such is the document which denominations often "join" in acts of unification. While such statements are necessary, they do not represent the most important element of unity. A document can never hold the church together.

At Cleveland as elsewhere this seemed to be recognized. If we unite in some glowing statement about unity and then cannot face the issues of life when they press against us like hot steel, we can never hold together for long. The day is long past for finding strength through documentary correctness. Innocuous statements are not strengthened by the assent of numbers. Error is not changed to truth by majority opinion. We must

tart with life, and that life is to be ound in the soul of man where God has upremely invested His spirit. Wher-ver men hunger, strive for the good, tand perplexed but not defeated, where hey cry for greater life and believe in he victory of righteousness when all round seems to deny their faith, at that oint stands God. When personalities f the day march to the center of the tage and seem to hold sway over the estinies of men and strident voices asp their commands to men who are nomentarily enslaved, at that point in ime stands God with those who discern he ephemeral from the eternal and see n the Man of Galilee the destiny of the ges. Expressed in His redemptive love Calvary is like a hinge on which the lestiny of our planet turns. Put in whatever changing words we may use, t is at such points that the Church will rove or disprove its right to an exist-nce.

Cleveland gave me courage for it eemed that in large measure we started rom such points. It was not so much in he business sessions of the Federal Council, where we were speaking direct-y to the technical aspects of union, but ather in the plenary sessions that we found the basis of our search. There was where we wrestled not against the flesh and blood of our material ad-versaries or with organizational pat-terns, but against spiritual wickedness in high and low places. There we found the essential need for one another. In the inequities of racial opportunities, the majority problem (too often referred to as the "minority problem") we sought those values, freedoms and rights which *all* must eventually hold if they are to be retained by *any*. Beyond the present violence perpetrated and symbolized by dictators there was an examination of our American life. We saw the ways by which we are limiting minorities and thereby driving deeper the wedge that will finally tend to separate white majorities from colored minorities. Measured as a world population, white people are now a minority. We who now, because of color, exploit our "free-doms" will find our practices boomerang-ing against us somewhere in the future. Explain our actions as we may, we can never explain away the fruits of our behavior. Like all other problems this one is complex and yields to no simple dogmatic answer. Our chief sin and consequent undoing lies in the fact that we do not *see* the problems. We are too content to condemn the persecutions of Europe while the same disease spreads here. I believe the Cleveland Con-ference recognized that fact.

WORDS OR ACTION?

We generally pose that question to any conference with its discussion and pronouncements. It is true that while the massive body of organized Chris-tianity is pulling itself together and finding focal points of attack, that many needs of our social order go un-touched. There are times when words seem too much like a substitute for action—an escape mechanism from the discomfort of doing something. As im-portant as this question is we may be-come unduly impatient with the collect-ive processes of thought. But action of a right sort never precedes thought about it. It would, indeed, be tragic if the forces of Christianity were not even thinking about such problems. A generation ago and more, churches were chiefly concerned about getting people ready to die. That emphasis has not passed in many quarters, but it is pass-ing. We are facing increasingly the question of getting ready to live.

I carried certain questions through the conference and applied them persist-ently. How much can the churches say together during these confusing days? Is there a genuinely united voice? How much concern is there to apply unity to the areas of tension in the world? What values would greater unity bring to the meeting of world problems? I shall speak to four such problems:

1. With whatever varying adjust-ments Christians make toward the present world debacle, the church seems to be saying that we must recognize the inadequacy of such relations. We must not accept them as final. A better though deeper order lies in the very "nature of things." In whatever degree war is "sin" or "judgment" or both, it still remains that we cannot accept the war pattern as a Christian answer to the problems of our collective life. De-structive as it is, war cannot be offered as the answer to the creative God under whose hand the world finds its fulfill-ment. We are not fundamentally made for conflict but for creation. Therein lies our assurance and the power that comes through faith in the undefeated purposes and will of God. Quakers, for the greater part, might not find the answer at Cleveland to be adequate. There were times when we grew fidgety. As one Friend on the conference floor said, "It is difficult for a Quaker to see the hand of God in the glove of Mars."

To many people it would not seem that the churches are speaking to any particular point in such broad terms (if, indeed, I interpret rightly that they are saying as much). Whether it is adequate or not, it is important because masses of people are still convinced that men are fundamentally fighters rather than builders; that there is nothing of evidence for the possible abolition of war; that the only answer, therefore, is for the strongest to build and depend upon armaments forever as the answer to neighbor nations; that the same philosophy of violence must be applied within the nation toward minority groups and persons. They see nothing but policing as the answer to world order. The discipline of coercion is their only hope. Against that pattern of thought it means much for any group to keep alive the world view in which we see men of every nation potentially playing a constructive part in the emerging discipline by good will and understanding. Such, I believe, is the message of the Churches as they come nearer together. It is given coinage in the word "gospel." Such faith centers in Christ as redeemer in the vital, living sense of that word. "In Him was life and that life was the light of men." There, it seems to me, is the heart and the depth of the ecumenical movement. We have a message, a word, a gospel, and that gospel is incarnate in the person of Christ. It is a gospel in-volving all men or else it is not a gospel. E. Stanley Jones has helped to drive that idea deeply into our consciousness.

2. God has no partial view of His world. Consequently we who try to find His will can have no less than a "global" view when we proclaim and build His kingdom. Under such faith a narrow nationalism is doomed. A God who "so loved the world" cannot countenance our economic selfishness and racial bigotry. I believe the churches, at the *top*, are saying that and increasingly they are saying it locally. If the churches are to say that to the rest of the world, they must say it unitedly else it becomes mere words which mock their practices. We cannot urge unity among nations and speak to the needs of a united world after the war if that time finds us estranged from one another. Our own gospel is facing us and plaguing us into penitence.

3. Applied to our own nation, all of this means that Christendom in America will not be content with a policy of isolation when the world comes again to the days of comparative peace. I say "comparative" peace because war is not a mere matter of conflict between nations. Rather it is a way of personal and collective life which issues finally in a mass violence called "war." Even so when the present hostilities cease in their present form there will come a larger opportunity to make our country a greater factor in the peace making of the world. Barriers of every kind, whether they are in the form of tariffs or otherwise, must be examined and ad-justed toward world trade and com-merce, materially and spiritually. We must be prepared to pay the price of the new sovereignty of the human spirit as national sovereignties are called upon to relax their hold upon world destiny. Problems between nations

large and small must come to court for a more objective judgment by some council of the nations. America must claim no exemption from that judgment seat.

4. *Intra*national policies must be adjusted to any proposed *inter*national order. The plenary sessions of the Cleveland Conference seemed to start with this premise. The point is that American problems and ills were discussed more than any other. Recent years and months have given striking examples of the futility of trying to build world order when there is confusion and conflict within member nations. It is like trying to build a stable family with parents and children who are filled with inner conflicts. The path of a dictator or demagogue is paved within such a nation. Peace cannot last on earth if any major area on it is infested with insecurity and fears. The burning of a negro in America only hastens the day when men of color will challenge white dominance on a world wide scale.

FRIENDS AND CHURCH UNITY

One who attends such conferences as the Federal Council of Churches feels very much the responsibility of presuming to speak for his own denomination. A Friend feels this doubly when he remembers the total Society of Friends with the varying practices which they follow. To be sure it is the Five Years Meeting only which holds regular membership, but one who knows Friends across America also sits as a member of the Society of Friends and is so thought of by others. When he speaks he is heard as a "Quaker" more than as a denominational representative. However, it is to the Five Years Meeting that one must relate himself in all organizational matters.

Do Friends by virtue of their traditions and polity stand inside or outside the move toward a united church in America? Not all Friends would agree upon the answer or the type of relationship we should hold. One could hear a caution now and then from Friends who questioned whether the trend was toward an American church heirarchy. It so, it would be evident that Friends cannot stand within a framework which would seem to hinder the free movements of the spirit. However there are several reasons why we need not fear such a development. One of which is the probable unwillingness of those denominations who most nearly approach the so-called "heirarchy" to allow another to supersede them. Friends are by no means the only body of Christians anxious to retain their own independence of thought and action.

It would be difficult to explain why Friends should stand aside from any movement of reconciliation toward right ends. Perhaps no group has spoken more to the question of unity in diversity. E. Stanley Jones in urging a united Church of Christ in America suggested that, as with all other Christian fellowships, there could be the Friends branch of the united church. He also added that Quakers would not know what to do with bishops and certainly bishops would not know what to do with the Quakers! There seems to be no reason why Friends should not welcome the prospect of taking their part in the emerging ecumenical pattern. I feel we should consider any submitted proposals with joy and anticipation. No basis can be proposed which does not place the churches upon the way toward a *gradual* development in union. Whatever unity the churches find will be grown more than organized. We can trust the processes that flow out of the sincere search of our fellow Christians as surely as our own. Certainly Friends of the Five Years Meeting will not want to move toward such cooperation without carefully examining the basis on which it is proposed. As one representative of Friends at Cleveland, I express the hope that we may make this historic move an object of serious study and be prepared to bring more than mere "membership" to it.

No pattern of organization is likely to emerge which does not leave full and free independence to denominations in whatever measure each may desire. Union, like the Kingdom of Heaven, must come as leaven in the spontaneous expressions of Christian fellowship.

The Home Missions Council

Edited by Jennie C. Callister

AT the opening session of the annual meeting of the Home Missions Council of North America on Monday, December 7, Rev. G. Pitt Beers, retiring President, declared that Christian churches, if they are to exert a determining influence on American life, must define in a forthrightway their attitude respecting two problems that are emerging from the world crisis as particularly acute namely, race and labor. The reports that were presented by the Executive Secretaries, Edith E. Lowry and Mark A. Dawber, and subsequently by the various committees of the Council, revealed the growing concern of church leaders regarding these and many related problems. There was evident throughout the meetings the desire to shift the emphasis of home missions in order to meet new demands, recognizing that old geographic frontiers are gone but that the new social frontiers are in many ways more imperative. The importance of united effort in making a Christian contribution to the solution of social problems accentuated by the present crisis, was clearly recognized. Certain actions give promise of accelerating the cooperative processes already in motion—

CLOSER RELATIONSHIP OF GENERAL INTERDENOMINATIONAL AGENCIES

The Home Missions Council of North America was the first of the eight national interdenominational agencies to take favorable positive action on the Report on Closer Relationships. It voted to authorize the Administrative Committee of the Council to submit the Report to the constituent Boards and Societies of the Home Missions Council, and to appoint six representatives of the Council, including an Executive Secretary and an additional representative from Canada, to serve on the Committee on Further Procedure.

NEW PLANS FOR COMITY

The report of the Committee to Restudy Comity, a joint committee with the Federal Council, called for a more determined effort to remove denominational competition and to inaugurate an era of stronger cooperation among the denominations in local communities. By some it was considered the most complete statement on cooperative Christianity as it affects missionary boards and local churches, that has ever been prepared and that it would mean a new basis for home missions and the undoing on a vast scale, of the un-wisdom of the past, on a continent-wide basis. Recommendations approved by the Council were interpreted as involving the formulation of a comprehensive strategy of church extension applying equally to self-supporting and to mission-aided churches.

RESETTLEMENT OF JAPANESE AMERICANS

A committee organized to represent the Protestant churches in their effort to cooperate with the War Relocation Authority in a program of permanent Japanese American resettlement, made its report. The Committee is sponsored by the Federal Council of the Churches of Christ in America and the Home Mis

sions Council of North America with cooperation from the Foreign Missions Conference of North America. It has secured as executive secretary Mr. George E. Rundquist. Procedures are being worked out for assisting Japanese evacuees to find employment outside the relocation centers. The program has the approval and assistance of agencies of the Federal Government. Leading religious, social and philanthropic agencies of the country are taking an active part.

Said Mr. Rundquist, "There is a growing conviction that the absorption of the evacuated people into the normal channels of American life, insofar as possible, is the most practicable solution for the economic and social problems created by this situation."

ANTI-SEMITISM CONDEMMED

Anti-Jewish prejudice, named as a threat to democracy, is a still more deadly menace to the spiritual life of the Christian church, declared the report of the Committee on Christian Approach to the Jews. "It not only corrupts the soul of a people," said the chairman of the Committee, Dr. Corbe of the United Lutheran Church, "but violates the fundamental principles upon which Christianity is founded. It denies the essential ethic of love. It sets at defiance the divine law of human brotherhood. Above all, it bears false witness against Christ and hides His face from His people. What the late President Masaryk, of martyred Czechoslovakia, said is forever true: 'He who looks up to Jesus as his Master cannot be anti-Semitic. You must be either one thing or the other, and if you are a Christian you cannot be an anti-Semite'." In this connection it is significant to recall a few words of Rabbi Silver's splendid address at the joint session on Spiritual Implications of Race and Culture: "Unwittingly, we are creating here the crazy-quilt pattern of the old world."

MIGRANTS AND SHARECROPPERS

The report of the Migrant Committee and talks given by the Council's supervisors of migrant work made quite plain that the publicity about acute labor shortage among agricultural migrants has given a false impression of the actual situation. To quote from the report, "Despite the cry of labor shortages, the labor pool was sufficient, though in some areas very poorly distributed. Despite the reports of wasting, unharvested crops, the actual losses have not been great." Another explanation for certain sectional shortages of labor, is explained by this sentence, "In their eagerness to be sure of a labor pool for this year's harvest, some growers of California were guilty of 'hoarding Okies' for weeks before the season opened, and others with idle pickers were unwilling to loan them lest they lack the necessary help during the brief harvest season. Distribution of labor reserves and planned use through an area is successive crops is a major strategy. The Farm Security Administration and Employment Service have aided in this situation."

The Supervisor of the Western Area explained that in some cases where there was a great hue and cry about crops rotting in the fields, investigation proved that the crops had been plowed under because of rust, or as a usual process of fertilization!

To quote again from the report, "Spanish-speaking families have come into several areas. An arrangement for the importation of laborers from Mexico to western states has been made by the two Governments, with sugar beets and long staple cotton as the two crops needing workers who were not available from domestic sources. Sugar beet growers were asked to increase their acreages 40% which made increased farm labor essential. Negro migrants from the Old South are being used in more sections of the nation."

Migrant projects are now maintained by the Council in nineteen states and work in new areas is under consideration in response to requests. On the 1942 year-round staff were nine missionary nurses, ten ministers, five community workers, and four special workers. Many of these are missionary migrants following the crops from southern winter to northern fall harvesting.

The Council work for Sharecroppers, so many of whom are potential migrants, is much newer and quite different in character. The report of the Sharecropper Committee states that there are about thirteen million sharecroppers, found chiefly in thirteen southern states. According to the report, there are more children in the families of share renters than of farm owners and more in the families of sharecroppers than renters. Reason enough, surely, for the church to be concerned about the needs of Sharecroppers!

To quote from the report, "Although the sharecroppers are about equally divided in many of the southern states between Negroes and whites, yet the denominational bodies of the Negro churches are more in need of help. Such denominations as the Southern white Baptists and the white Methodists have many schools or institutes for white rural pastors. Therefore it seems that the Home Missions Council will render a more needed service by placing the larger emphasis of its work for the immediate future on that phase of the work which deals with Negro pastors, because the Negro denominational agencies have more limited leadership and finances."

Training leadership within the group itself has been the chief aim and two major policies have developed from experience. "The first is that the field worker of the Home Missions Council should have his headquarters at an educational institution, either a church college or the state college of agriculture, be a part of its program, and make use of its student and faculty, and of each of its departments, especially the extension specialists, as he takes his extension service out to the rural churches. The second policy is the conducting of short courses for rural pastors or training institutes, often called summer schools, at and in cooperation with these colleges. The main reason for this policy is in order to give the rural pastor a new rural viewpoint, to enlarge his community-mindedness, to give him new techniques for daily pastoral work, to change his financial philosophy and to suggest new avenues for his daily Christian ministry."

There were 314 pastors who received training in the schools for rural workers, held in various places. Small scholarships were furnished to some of them. There was such excellent cooperation from church boards and from colleges that the expense to the Council was surprisingly low.

Plans for 1943 include the continuance of the six 1942 schools for rural pastors and the holding of seven new ones; to add three new "extension specialists" to the three now serving; to provide loan libraries; to develop the plan for "Work Shops" bringing together rural teachers, pastors, Jeannes teachers and county agents to discuss their common problems; to encourage the establishment of a few "Experimental Rural Parishes" as demonstration areas.

INDIAN-AMERICANS

Two matters were uppermost in discussion of this group of our fellow Americans—the effect of the war and the need for a better understanding of and a more aggressive attitude toward the anomalous situation existing because of wardship. The opening paragraph of the Committee report states, "The war crisis of this past year has affected Indians in every part of the country, and has brought grave and perplexing problems to the Indian Committee. Following Pearl Harbor, Indians volunteered for the armed services in numbers which mounted until now they are said to be the highest of any group in the United States in proportion to their population. Not only are the red men on the march to war, but thousands have

left the reservations to go into defense plants. Many reservations now find themselves entirely without the leadership of young Indian men. The effect of this loss of native Christian leadership upon the missionary program is not hard to visualize.

At a well-attended luncheon, the subject of wardship was considered, and those present had an opportunity to clarify their minds somewhat on this perplexing problem by questioning some experts who were present. The Council has been instrumental in setting up a special Committee on Wardship and Indian participation in American life, members of which represent several other organizations as well as church boards. It was the concensus of opinion that the Council should, "press forward with the study already in process, of the whole question of wardship of American Indians, hoping to hasten the time they shall be released from direct control of their affairs by the government of the United States. This is an obligation that rests upon the United States, to make more complete at home the democracy and freedom we say we are fighting for, for the world."

There were many other reports showing the wide range of home mission interests — Alaska — Church Building— City and Bilingual Work—Intermountain Work — West Indies — Youth and Student Work—but this account has attempted to give some idea of the united efforts to meet the newer and more acute problems of the present "American Scene."

The report of the Executive Secretaries, after very briefly reviewing activities of the past year, presented an arresting picture of what we may expect in the future, and then said, "Perhaps we have painted the picture too dark; if so, it is only because we are profoundly concerned. We do not do so in any spirit of hopelessness, however, for the very basis of our Christianity is hope, and we would prefer to close this report on this high note. We have been much impressed with an illustration from a little church in Leichestershire, England. On the cornerstone of this church is engraved the following inscription: 'In the year 1653 when all things sacred were throughout the nation, either demolished or profaned, Sir Robert Shirley, builded this church, whose singular praise it was to have done the best things in the worst times and to have hoped them in the most calamitous.' May it be said of us by those who shall come after us, as they look back on these difficult days and try to appraise what we did, that we did the 'best things in the worst times and hoped them in the most calamitous'."

Foreign Missions and Missionary Education

By Ellen J. Davis

IT is difficult to reproduce in writing the contagion that spreads through an audience when a speaker strikes a spark that lights up a new picture or releases new motives and new avenues of approach to vital subjects. This is due largely to the fact that personality colors and intensifies impressions and that the printed page is a difficult medium for the play of personality. Yet a conference such as that held at Cleveland last month deserves to be shared with many who could not attend.

When Francis B. Sayre, until recently our High Commissioner to the Philippines, said that such a time as this is a "crashing chance for civilization;" "now is the time for the Church to come into its own," the effect was electric. Here was a government official with all his opportunity for influencing the course of events in our national affairs taking a positive, determined stand for the ideals that Christian people claim as their goal. He gave a great boost to the faith of those present that those ideals are practicable and that there are some people in government positions who are conscientiously trying to put them into effect in administering their high office. He proclaimed the principles that are basic to all Christian work. Christ taught, he declared, that love is the greatest downright source of power. All men are in an inescapable brotherhood. This brotherhood must be a dynamic force now as America is tested in her responsibility of leadership in building a Christian peace.

Statesmen, he proposed, even Christian statesmen, cannot accomplish this unless they are supported by the deep convictions and efforts of common people everywhere. "Christ entrusted his work to a little group, so he depends on us," he added. We must with devotion spread His teachings to other groups, so that men who are building on false foundations may be led to adopt other objectives.

International relations based on material force, he stated, would go to pieces as they have done before. Christian peace must be based on economic freedom, limited armaments, recognition of the rights of all people. "The time is ripe," he exclaimed. "The task is clear."

These same ideas were prevalent throughout the meetings of the Foreign Missions Conference. Dr. Diffendorfer, Executive Secretary of the Methodist Missions Board, said that the Church must be the exemplar of the principles of democracy in its message and techniques after the Allies win the war. He considered it encouraging for the extent of our foreign work that the government is planning for the post-war world. Soldiers are being taught languages, peoples, governments, cultures of countries they have known little about before. The government knows, too, that human understanding is a necessary adjunct of morale-building. American soldiers in the Congo, Africa, for example, have not been friendly toward negro soldiers and Europeans began to adopt that same attitude. This makes for friction among groups where unity is of paramount importance.

Another encouraging sign is the prestige of our Christian representatives abroad and at home. They have the confidence of people whom they have worked among; Chinese people, for example, find them the first to appear in time of trouble. Already our government has turned to them for information which only they can give. They will be the first to be requisitioned for rehabilitation work. "Here is a tremendous opportunity," said Dr. Diffendorfer, "to help in developing a spiritual basis for world cooperation."

Significant is the fact that the situation in foreign missions is changed. We must be ready to meet that change intelligently. Heretofore, one speaker reminded us, almost the only ones interested in this work were missionaries. Now, because of universal concern over what is happening in war-engulfed sections of the world, interest in the problems and theories of life of other peoples is aroused. This is an opportunity which the Church should recognize and develop to the advantage of all concerned. "Now is the time," said Dr. Diffendorfer, "to support missions to the utmost of our ability." Where once we thought to take a superior culture to other people, our purpose now must be to share cultures with those people. This will demand a more highly trained personnel among our Christian envoys. They must be able to indentify themselves with the culture of the country in which they work. In order to do this there must be more emphasis on intellectual training including a working knowledge of the language of that country and, as always, sound Christian experience. One

eturned missionary attending the conerence said that the Oriental responds nore readily to a person who is quiet, ntellectual, mystic, and spiritual, whose go is not prominent. He considers Jorth Americans efficient, materialistic, ealistic, egoistic. The South American lso, it was noted, considers the North American to be materialistic, with a ovely veneer but a not very solid core. These facts point to the need for careful planning including some research when the war is over.

Other speakers emphasized the fact that missionary education for the layman is a vital part of Christian Education. One speaker thought the extent of our Christianity could be measured by our interest in missions. It is almost axiomatic, a psychological truism certainly, that people are interested in the things they know about. Discussion on ways to broaden the knowledge of the layman brought among other suggestions the following: interest a small group who shall prepare programs, find the right speakers, plan forums and film-forums, book reviews, etc.; interest small children in books to be read to them; change the trite expressions now in use to newer, fresher terms.

It is imperative that Christian people seize this hour of crisis to adjust and fortify their practices, not only for the immediate tasks of rehabilitation, but also for broadening the Christian foundations of a changing world.

The Federal Council

By Elizabeth L. Hazard

"THE Quakers are pretty weak out here aren't they?" were the exact words addressed to me just outside the Trinity Cathedral, Cleveland, on December 10, 1942. During the preceding hour, the Right Reverend Henry St. George Tucker had been formally installed as President of the Federal Council of the Churches of Christ in America for the biennium 1942-44. Bishop Tucker began his career as a missionary in Japan. He was President of St. Paul's University, Tokio. During World War I he became a major serving in the civilian refugee work in Siberia with the Red Cross. In 1923 he returned to America. In 1937 he was named presiding bishop at the general convention of the Episcopal Church. In 1940 the Episcopal Church became a full fledged member of the Federal Council. Bishop Tucker is a truly distinguished churchman and the first Episcopalian to head the Council. He has courage and leadership. American Protestantism on the whole, would agree that no better choice could have been made.

So far as I know, there were no more than a half dozen Quakers among the 800 or so persons at the Cathedral service. It had been difficult for me to orient the Society of Friends in this impressive and beautiful setting of robes and candle-light and music and responses. The attempt left one more than weak—exhausted was nearer the truth. Then to be told by my good friend who expected so much of the Quakers that we were "weak" — What did he mean?

As we exchanged thinking, a young woman approached, my friend introduced her. Eagerly, I asked "Are you the wife of ————, Assistant Director of C.P.S. Number 52?" She replied, "Yes, yes, are you a Friend?" The bus arrived all too quickly. My old friend and a new one ran to get on. I walked the ten blocks down Main Street pondering "The Quakers are pretty weak out here, aren't they?" There was only one answer. What are three voting representatives among so many.

To be a part of the Federal Council of the Churches of Christ in America is a challenge, a responsibility and an opportunity at this moment in history. There have always been voices crying in the wilderness. Voices that were heard when the flood of oratory had ceased. A concern of the Society of Friends could well be that its Voice interpreted some clear leading toward the deep spiritual values that should unite all men who worship as Christians.

The outstanding action of the 1942 session was the endorsement of the plan to unite eight interdenominational agencies into one interchurch body.

Six of these groups had met for several days preceding December 10. Then representatives of all groups met in joint session with the Federal Council for discussion and the first day of its program. Herman N. Morse presented the complicated outline of the Plan in statesmanlike manner and President Weigle presided with utmost fairness and patience over these Christians whose motions were carried out by Parlimentary procedure. The Plan provided for a "North American Council of the Churches of Christ." But how could an international body carry on the functions of a Federal Council? How could it speak to the governments of either Canada or the United States when it was neither American or Canadian? (At a previous meeting, E. Stanley Jones gave us the gist of his article "Church Federal Union—Now!" which appeared in the *Christian Century* of December 16, 1942. It was a great speech.) Late, too late in the evening of a long day, Gordon A. Sisco of the United Church of Canada presented some of the difficulties of cooperation north of the border. To appoint an American-Canadian commission to work out a solution seemed the only step to take. When that commission had a report, the Federal Council could call a special meeting of its five hundred delegates to vote on the issue. It was evidently an ominous and unclear decision. Here John R. Mott gave a rich message filled with the fullness and knowledge and optimism and spiritual vision such as he alone could present. His was a ringing, uniting voice beyond the confusion of technical details, as we adjourned.

The following morning, Dr. Daniel Poling opened the discussion to reconsider. There was general agreement, finally, with the motion to approve the proposed Plan of Constitution, appoint a Committee on Further Procedure. Instead of calling a special Federal Council session, the Executive Committee is given power to act. When all details are in hand, then the constituent denominations of the Federal Council will be asked to act upon it. Such ratification will take at least until 1945.

The text of the statement, "Issues at Stake in the War," had been presented to delegates in a memorandum of "special matters requiring attention." Alvin Coate, Philip Jacob and I had breakfasted together over this proposed statement. We were agreed (a) that it was not equal to the pronouncement made by the Federal Council just after America's entry into the war (b) that it appeared to be an effort to say that the Churches now stand squarely behind America's war effort (c) that its adoption would be less effective than to reaffirm the earlier pronouncement at this time (d) that it did not recognize the large body of Christian pacifists in all the churches. In the discussion from the floor, Charles Clayton Morrison, Albert Edward Day, Alvin Coate, Philip Jacob, M. R. Zigler, Paul Bowman and others opposed the resolution. Bishops Leonard, Oxnam, Cannon, Sterrett supported it with both logic and emotion. There were many who had to be content not to speak. John Foster Dulles submitted and got approval for the amendment "that whatever the issues of war seem to be, there are some sincere Christians who believe that force is never permissible to resolve them. The Federal Coun-

cil in adopting this resolution does so without denying the right of Christians to hold to that position recognized by the Oxford Conference of 1937 as one of those which true Christians may hold." Certainly that paragraph did not change the content of the resolution sufficiently for me to vote for it. Query 6—rang in my ears, "Do you support every Christian movement to do away with war and the preparation for war, . . . war is utterly unchristian and cannot be reconciled with the spirit of Christ." The vote was probably four or five to one in favor. But it also indicated that there were many who stood with the "Historic Peace Churches" at this point.

Attention should be called to the excellent statement in the report on the State of the Church prepared under the wise guidance of John G. Bennett. Section Two—The Church and the War. One cannot go into detail here but to many that is a much clearer position and recognizes that the church has trained its members as conscientious objectors and supports their position in this dilemma of War, as well as, those who feel called upon to enter military service.

It was a great disappointment that John Bennett could not have been present to have presented this report and put his emphasis upon certain sections that are timely and the result of real work on the part of the committee. The address of Francis B. Sayre overshadowed the report at the time, but the report is available in print and should be read by thoughtful Christians (especially Quakers) seeking for truth about the spiritual condition of the churches.

Dr. John Foster Dulles presented the Guiding Principles for a Just and Durable Peace and these were accepted as presented but not without debate. Many who could not vote for the resolution, "Issues at Stake in the War," were in accord with the acceptance of this broader document and its purpose.

In many respects this Biennial session of the Federal Council was the best of the several I have attended. The program was put together with skill. The speakers and their addresses were of exceptional quality, Honorable Francis B. Sayre, Charles P. Taft of the Office of Defense Health and Welfare Services, Dr. Randolph, President of the Brotherhood of Negro Porters, and the presiding of Dr. William Alexander were events that renewed ones confidence in the integrity of men in a democracy. There were seventeen Friends at the Quaker party on Tuesday evening.

The Issues at Stake in the War

(Statement Adopted by the Federal Council of Churches in Biennial Session, December 11, 1942)

A year ago, immediately following the the entrance of the United States into the war, the Federal Council of the Churches of Christ in America, through its Executive Committee in special session, made a statement of its position. That statement pointed out that our country had entered the war in order to "preserve the ideals and institutions of free men," and affirmed our determination to defend our heritage of freedom and democratic ideals "from the menace of rival systems from without and from the degradation of abuse or neglect from within." The statement also outlined the responsibility resting upon the churches to minister to a people now standing in special need of moral and spiritual resources, to care for those suffering from the war, to provide chaplains for the men in the armed forces, to keep the spirit of the nation true to Christian standards, and to maintain within the Church an ecumenical fellowship with all Christians everywhere.

The Federal Council, assembled in plenary session for the first time since the outbreak of the war, now adds to the earlier message a special statement concerning the issues which, it has become increasingly clear, are at stake in the war, and for which great numbers of young men in our churches are prepared to undergo great sacrifices, even —if necessary—the sacrifice of their lives.

We do not regard the present war as merely a conflict between national self-interests or rival imperialisms. If the war could be fully described in these terms, the Christian Church, as a supra-national ecumenical fellowship, might have little or nothing to say about the issues at stake. Beneath the conflict of nations we discern a crisis of civilization itself—a conflict of moral ideas and of two different conceptions of the meaning and end of human existence. In this conflict the Christian Church has a valid and inescapable concern.

Although we may differ in our appraisal of the historical factors that have produced the war, we are agreed that its outcome will gravely affect the future opportunity of Christians to achieve social and political goals consonant with Christian principles. The triumph of the Axis powers, according to their own definition of their objectives, would mean a deliberate effort.

(1) to subject every realm of personal freedom to the tyranny of the state;
(2) to substitute the arbitary decisions of a dictatorship for an ordered regime of law and justice;
(3) to establish the domination of an alleged master-race in place of a democratic fellowship of races;
(4) to deprive free nations of their own governments and make them vassals of a supreme military power;
(5) to exercise such an exclusive control over the education of youth as to impose the entire totalitarian philosophy upon them.

Such avowed aims as these are not merely unchristian; they are positively anti-Christian. They frankly repudiate the best elements that Christianity has contributed to the shaping of civilization. If such aims should now become fortified by the military victory of the Axis nations, the result would be an incalculable setback to those who seek such Christian objectives as the following:

(1) to maintain responsible freedom of thought, freedom of conscience, freedom of economic opportunity, freedom of worship and of religious life;
(2) to establish for all men a system of justice based on law;
(3) to develop a brotherhood of equal opportunity for all races;
(4) to work for a political world-order which shall more fully express the unity of mankind as one family of God;
(5) to educate youth in the understanding of Christian objectives and personal commitment to them.

We do not hold that these Christian goals would become wholly impossible in the case of an Axis military victory; God has ways of working that are beyond our human limitations. He has used for His Kingdom the loyal witness of Christians even in the face of the worst tyranny. But we are obligated as Christians to exercise such foresight as He has given us to make practical decisions in the light of our best understanding of the moral consequences and in accordance with the dictates of conscience.

We do not hold that a victory of the United Nations would, in itself, guarantee the achievement of any Christian goals. Their achievement, which is the essential victory for which Christians

strive, depends upon the acceptance of the will of God in the hearts of men. But we are convinced, beyond any room for doubt, that the external conditions, will be vastly more favorable to working for Christian social objectives in the event of the military success of the United Nations than in the event of their defeat. A victory of the United Nations would at least afford in many lands a degree of freedom in Christian service of which—so far as human eye can see—an Axis victory would rob us. No thoughtful Christian, therefore, can be indifferent to the outcome of the war.

We make our judgment with the greater confidence because we know that in Axis nations themselves there are many Christian who hold the same view, who see as clearly as we the radical contradiction between Christianity and Nazism, and who share with us the conviction that the triumph of Nazi principles would be a disaster to ecumenical Christianity. The triumph of an unqualified nationalism, such as is rooted in the state Shintoism of Japan, would be likewise hostile to the ecumenical ideal.

As Christians we take our stand not as the mouthpiece of any national cause but as members of a world-wide fellowship. We, therefore, renounce hatred and vengeance for the people of the lands with whose governmental regimes our nation is at war and we commit ourselves to working for a just and durable peace as the outcome of the victory of righteousness that we seek.

We recognize that whatever the issues of war may seem to be there are some sincere Christians who believe that force is never permissible to resolve them. The Federal Council in adopting this resolution does so without denying the right of Christians to adhere to that position, recognized by the Oxford Conference of 1937 as one of those which true Christians may hold.

The Significance of Christian Service

Anonymous

OVER and over again I have met people who are spiritually starved. They have become disillusioned with the world about them and dissatisfied with their own inner lives. They crave spiritual bread, but when they have turned to the organized Christian groups for help, they have not found that which satisfied their hunger. When they have asked for bread, they have received a stone.

These people crave a religion that is alive, vital, radiant, deep, helpful in their every day living. So far they have not found such a religion exemplified in those groups which call themselves Christian.

These people have not given up hope; they are still searching. Their search is an indictment of organized Christianity today and a challenge to us to re-examine Christ's life to see what parts of his message we have failed to grasp.

I

One of the most important parts of his message that we have failed to understand and apply was his emphasis on service to others in the spirit of love. Over and over again Christ emphasized the basic theme of service to mankind. To the lawyer who asked the Master what he should do to inherit eternal life, Christ replied:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and will all thy mind; and thy neighbor as thyself."—(Luke 10:27-28)

I do not mean to minimize the first of the two great commandments, but in this instance I am concerned chiefly with the second part—the love of one's neighbors—which He included in this terse statement of the essence of Christianity.

When speaking of those who would inherit Christ's kingdom He included those who had lived in the spirit of these verses:

"For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."—(Matthew 25:35)

How can we as Christians read such statements without realizing the importance of service in the Christian message? How can we fail to see the importance attached to this phase of Christ's life here on earth? Yet we have quickly passed over such challenging of the Gospels to sections which demand less of us as Christians.

Is it not significant that upon Christ's first public appearance after His days on the Mount of Temptation, He entered into the synagogue and read from the book of Isaiah that earlier prophet's word on service:

"The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor. He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."
(Luke 4:18)

From that time on Jesus not only preached but lived in the spirit of those words. His life was a life not only of words but of deeds. Tersely phrased, we can describe His three years of public ministry in the statement: "And Jesus went about doing good." He ate with the hated publicans, He talked with the despised Samaritans, He visited the ostracized members of society banished to the mountains because they were "filled with demons", as the people explained. He had as His friend a former harlot, Mary Magdalene, and a ruler of the Jews, Nicodemus. He served *all*, not those from a selected group.

He not only talked about service, He demonstrated it. Perhaps no picture is more characteristic of Him than the incident at the Lord's Supper, when He rose from the table, laid aside His garments and took a towel and girded Himself and then poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

In His service to mankind Christ demonstrated the difference between the Sea of Galilee and the Dead Sea. The water for both of these seas comes from the same source, the heights of Hermon and the roots of the cedars of Lebanon, but what happens to the water in these two seas is absolutely different: "The Sea of Galilee makes beauty of it, for the Sea of Galilee has an outlet, *it gets to give.* It gathers in its riches that it may pour them out again to fertilize the Jordan plain. But the Dead Sea with the same water makes horror; for the Dead Sea has no outlet. It gets to keep." (Fosdick, "The Meaning of Service.")

As followers of the Christ we expect to continually receive, but we have not learned to continually give. Hence our Christianity more nearly resembles the Dead Sea. We have not learned that the heart of the Christian message is, as E. Stanley Jones, the great missionary to India, has phrased it: "Be Christlike, give thyself."

Such service, however, must be the outgrowth of a deep inner spiritual life. It is important to remember that when Christ laid down the two great commandments, He first declared:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."

Only after He had laid down this first basic principle, did He add—

"And thy neighbor as thyself."

II

The love of neighbor is the direct outgrowth of the love of God, a continuation of the same line and not a parallel one; the new offshoot from the same tree, and not a new tree planted alongside the old. Only when the trunk of the tree and its root system is alive and vigorous, will new life spring forth.

One of the main reasons why we as Christians have not expressed our love of God more effectively in service to our fellow men has been the fact that our inner spiritual life has not been vital enough, vigorous enough, deep enough to produce such service.

In the chronicles of Christ's life we have comparatively little insight into the sources of power from which His Service spring, but we know it was there. He wandered off into the mountains and spent the whole night in prayer, He passed through the fields and absorbed the beauty of the lilies, He escaped from the crowds by pushing out from the shore in a boat with only his disciples for companions. In these periods He refilled His reservoirs of spiritual power, but only in order that He might call upon them later in His days of service to men and women. His life was a continual inflow and outgo.

One of our temptations as Christians has been to linger on the mountain, to continue walking in the fields, or to stay in the boat on the lake and not to return to the everyday world to serve. We are like Christ's disciples who wanted to build their tabernacles, on the Mount of Transfiguration and live there forever. But Christ came back into the valley and we must come with Him.

The motive for this service is equally important. Christ might possibly have performed more and greater miracles. He could have accepted the dramatic way to power which came to Him on the Mount of Temptation, but He spurned this method. It is quite possible that if He had accepted this way He would have eventually lost His power to perform miracles because He would have been cut off from the true source of His miraculous power. Certainly His power to do good would have greatly diminished, for the people would have come more and more to see the miracles and less and less to hear the message.

Likewise it is important to remember that Jesus Himself did these deeds of service. He did not tell others to do them and then go His way. His service was first-hand, personal.

In real Christian service one must Himself do the serving and from the motive of interest rather than self-satisfaction. Jesus illustrated these two points in His description of the scribes and pharisees, when He spoke to His disciples and the multitude in these words:

"All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but themselves will not move them with one of their fingers. But all their works they do for to be seen of men."—(Matthew 23:3-5)

As Quakers we are interested in service; we are active in service. But we have much to learn and many pitfalls to avoid. We must ever remember that our service must spring from our individual inner faith and our group worship. That is the center of Quaker service and if it is not centered there, it is likely to be worldly service. We must feel in our service the same Presence in the Midst that we feel in our Meetings for Worship. Our service must be personal and intimate and not a great organization directed by us without this element of personal giving in it. And particularly in these times we must avoid the danger of publicity and acclaim.

The same characteristics hold true of the little bits of service that we do as individuals. Our service must spring out of our inner spiritual life, it must be motivated by an unselfish motive, it must be personal. Perhaps one fine example will suffice to illustrate what I mean.

After five days of spiritual refreshment and inspiration at the Yearly Meeting sessions this fall, I rode back with one of the finest of our Friends. During part of the trip we talked together, but most of the time I read and she wrote. She was writing to those whom she knew to be in distress. She had nothing to gain thereby, for they cannot possibly be of help to her except as she is enriched by this service. She had not contributed to a fund to let someone else do the job for her (important as that sometimes is); she was doing the job herself and writing each one a personal note. She had gotten a great deal of inspiration at the Yearly Meeting, but she was using that inspiration in an act of service to others in the spirit of love. She had already come down from the Mount of Transfiguration.

True service like this must spring from a deep, inner spiritual life, it must be motivated by unselfishness and it must have the personal touch to be the most effective to the giver and the receiver.

III

The demands that such service makes upon one's physical and spiritual resources are tremendous and as one reads the account of Christ's journeys here and there, one wonders how he could meet these demands even with the brief periods of spiritual renewal which he had in his busy life. Then, as one reads further, one realizes that in an unexplainable way Christ found His strength in the work itself and the greater the demands, the greater the resources. His service to others seems to have quickened His own inner life and to have brought him closer and closer and closer to the inexhaustible source of spiritual power.

Finally there came the great test of His service to humanity—the sacrifice of His life. Faced with this supreme test, He faltered, then went apart to pray. There, alone with God, He struggled to find the strength which would make the supreme sacrifice possible. And there His spiritual life was so quickened that He was able to climb the hill to Calvary and pray: "Father, forgive them, for they know not what they do."

In the history of groups and individuals, service calls upon all our spiritual resources, yet as we pour out our supply, our reservoirs are refilled, if we are in contact with the eternal springs.

The Christian Church has found its soul countless times when called upon to serve. The periods of vitality have been periods when the great ideal of service has been uppermost in the hearts and lives of its followers. Non-Christians and nominal Christians have been called upon to give all that they could give and in the giving they have found the spirit of Christianity.

Our own Quaker history illustrates this point vividly. Our periods of testing have been the periods of growth and vitality. A deep spiritual life has found its expression in service and the service has so challenged the resources of the Society that it has driven it back to the true sources of spiritual refreshment before it could go on serving the negro or the Indian, the prisoner or the insane, the refugee or the unemployed coal miner. All over the world today the Society of Friends is serving and in this service the Society is finding new life and new sources of strength.

Individuals, too, are spiritually deepened and brought nearer to God as a result of the pouring out of themselves in service. There come times in the lives of all those who serve when they cannot proceed with their own power, but when they find the power of God, they can proceed.

During my year of graduate study in Columbia University in New York City I used to go on Sunday to hear one of America's greatest preachers. All week long he poured himself out in personal conferences with those who came to him for help and advice. I used to wonder how he could face a con-

regation of over a thousand persons ach Sunday morning and preach to ens of thousands later in the day over ne radio. Then one evening I listened o him telling a small group of us what hose personal contacts during the week neant to his own spiritual life and I iscovered how he could preach on Sunay. He preached *because* of a week of ervice and *not despite* a week of serice.

Christian service means continually utpouring and if one does not tunnel hrough to the deep underground bodies f water, the surface springs go dry and ur Christianity withers and fades way. Yes, Christian service quickens he spiritual life of groups and of inividuals and brings us nearer to God.

IV

There is a popular belief that service requires sacrifice and therefore excludes personal happiness and joy. How far from truth that really is.

In Christ's life there was perhaps little of the outward expression of that which we generally call joy, but who can read the story of His life and not catch the inner joy that lighted up His whole being? Who can believe that Christ would have attracted men and women to Him, if He had lacked this essential quality of victorious living? Who is there who has felt the joy of service on a small scale who could doubt the tremendous joy that came to Jesus from a life devoted to this aim?

If we examine the lives of the great servants of mankind, we will find that they all have had this inner joy that comes from unselfish service to mankind.

Paul was one who possessed this great trait. Throughout the years of his life as a Christian his life was beset with difficulties. He was looked upon as a traitor by his former Jewish friends. He was distrusted by some of the Jewish Christians who had known him in the days of his persecution of Christians. He was hated by those who did not want to see Christianity spread among the Gentiles. He was stoned by mobs, imprisoned many times. He was plagued with a disease which he called a "stake in his flesh". He lived a life full of service and what is generally called sacrifice. He sacrificed what the world calls important for what he considered more important. He may not have found what the world generally calls joy, but he found a joy in service that goes far deeper than the superficial joy we know.

Triumphant in the face of obstacles, he proclaimed:

"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

(Romans 8:38-39)

In his last days he wrote his young friend Timothy with the joy of accomplishment reflected in his words:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

(II Timothy 4:6-7).

That is the joy of Christian service, real joy.

David Livingston, the great missionary to Africa, lived for thirty-three years among the natives. He crossed and recrossed the desert, battled his way through the jungles, his footsteps dogged by the Boers who tried to cut off his way to the sea, and by the slave traders whose traffic in human lives he combated. For six years he was lost to the civilized world and lived without any white companions. In the jungles his wife and many of his trusted faithful helpers died. His was a life of sacrifice seldom equalled. Could there possibly be room in such a life for joy? Oh yes. Listen to him as he answers those who say service means sacrifice and therefore denial of happiness and joy: "People talk of the sacrifice I have made in spending so much of my life in Africa. . . It is emphatically no sacrifice. Say rather it is a privilege." That, too, is the joy of service.

Let us hear the testimony of someone nearer our own day this time, let it be a woman—Mathilde Wrede, the angel of the Finnish prisons. The daughter of a provincial governor, she could have enjoyed a life of ease and luxury, but the call came to her early in life to work in the prisons of her native land and despite her poor health, her family position, her sex, and the fact that such work had been hitherto unknown, she devoted her life to working with these prisoners. After a life with the criminals and outcasts of Finland in which she completely lost her health, she could ask at the end of her life: "Do you believe that anyone on earth is so fortunate as I?"

The same is true of many of our contemporaries, many of those we know and love.

Yes, Christian service means sacrifice, but it brings an unparalleled deep, inner joy.

V

There is always the danger that we will consider large-scale activities as important and overlook the score of smaller opportunities for service which we have in our everyday lives. There is a glamour connected with service in some foreign country, with service performed by a well-known individual or group, particularly if large numbers of people and adventure or danger are involved. Real service, however, is a continual process from morning until night, consisting of every thought and action in our day by day living.

That common, everyday aspect of Christ's life is one of the universal appeals of His message. He went about doing good. How simple a statement, but how powerful its implications for everyday Christian living. Jesus lived in a remote province of a vast empire, far from the capital of the then known world. He never traveled as far away from home as the average worker of today, travels. He associated with the common folk around him as he met them in their homes, in the market place, in the synagogue, by the city gates, and along the seaside. But in that small area and with those simple people He made Himself felt. And it was a continual process. He went about doing good.

There were many times in the life of Paul, the great missionary when he was confined to the walls of one house or to the narrower area of a prison cell. But Paul was undaunted. He knew that the Christian message can be preached and lived anywhere. Since the guard was changed daily, he could meet a large number of men during the period of confinement and they in turn would meet many others. Paul never let an opportunity for Christian service pass by. As he testifies, "My chains have helped me to spread the Gospel." How small he makes us feel when we realize the opportunities for service that we enjoy when compared to his opportunities under such conditions.

The opportunities for service are many, if we had the eyes to see them. The trouble with most of us is that we are blind. We are not among the righteous who said to Jesus when he enumerated those who inherit the Kingdom of Heaven:

"Lord, when saw we thee hungry, and fed thee? or thirsty and gave thee drink? when saw we thee a stranger and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me."—(Matthew 25:37-40)

We have too seldom served these people.

Each of us knows better than anyone else just where these opportunities for service on a small scale lie, if we only take the time and trouble to think. Yes, Christian service is essentially service on a *small scale.*

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

A VOICE FROM INDIA

(from Mahatma Gandhi's Ideas)

Blessed are the pure in heart: for they shall see God.—Matthew 5:8.

* * * *

There is an indefinable mysterious Power that pervades everything. I feel it, but I do not see it. It is this unseen Power which makes itself felt and yet defies all proof, because it is so unlike all that I perceive through my senses. It transcends the senses.

I do dimly perceive that whilst everything around me is ever-changing, ever-dying, there is underlying all that change a Living Power that is changeless, that holdst all together, that creates, dissolves, and recreates. That informing Power or Spirit is God.

* * * *

I cannot account for the existence of evil by any rational method. To want to do so is to be co-equal with God. I am therefore humble enough to recognize evil as such; and I call God long-suffering and patient precisely because he permits evil in the world. . . I know, too, that I shall never know God if I do not wrestle with and against evil, even at the cost of life itself. . . The purer I try to become the nearer to God I feel myself to be.

* * * *

It (Ahimsa) really means that you may not offend anybody; you may not harbor an uncharitable thought, even in connection with one who may consider himself to be your enemy. To one who follows this doctrine there is no room for an enemy.

Under this rule there is no room for organized assasinations, or for murders openly committed, or for any violence for the sake of your country, or for your precious ones. . . This doctrine tells us that we may guard the honor of those under our charge by delivering our own lives into the hands of the man who would commit the sacrilege. And that requires far greater courage than delivering of blows.

* * * *

It I take anything that I do not need for my own immediate use and keep it, I thieve it from somebody else. It is the fundamental law of Nature, without exception, that Nature produces enough for our wants from day to day; and if only everybody took enough for himself and nothing more there would be no pauperism in the world. . . .

To preach God's love to a starving people, while neglecting to improve their condition, is an insult to God himself.

* * * *

Hinduism tells every one to worship God according to his own faith, and so it lives at peace with all religions.

That being my conception of Hinduism, I have never been able to reconcile myself to "untouchability."

So long as Hindus wilfully regard "untouchability" as part of their religion, so long as the mass of Hindus consider it a sin to touch a section of their brethern, Swaraj (self-government) is impossible of attainment.

Surely when Hindus, by a deliberate and conscious effort, . . . removes the taint of "untouchability," that act will give the nation a new strength born of the consciousness of having done the right thing, and will therefore contribute to the attainment of Swaraj.

* * * *

Meanwhile I pray with Newman, who sang from experience—

"Lead, kindly light, amid the encircling gloom,
Lead Thou me on;
The night is dark and I am far from home,
Lead Thou me on;
Keep Thou my feet, I do not ask to see
The distant scene; one step enough for me."

EARLHAM COLLEGE OFFERS COURSES IN RELIEF AND RECONSTRUCTION

The men and women who founded Earlham College ninety-six years ago were no doubt proud of the creation made by their sacrifice. We who have inherited this creation have equal reason to be proud because the men and women who have passed its portals have attained distinction in practically every field of endeavor. Many have won distinction in a material sense, but even more important are those who have distinguished themselves by service to others.

Earlhamites and Friends of Indiana and Western Yearly Meetings can be particularly proud of the fact that during and following the first World War, more Earlham graduates served with the American Friends Service Committee than graduates of any other Friends college. According to a report made by the Service Committee, forty-four Earlhamites were in foreign service and sixty-three in service in America.

In the hope of rendering even greater service in the reconstruction work of this war and of making a positive contribution toward a lasting peace, the Earlham faculty has formally approved a new course of study, specifically designed to train persons who plan to enter relief and reconstruction service. Two new fields of concentration, one with emphasis in the social sciences, and the other in pre-medicine, have been approved. Both require a practical knowledge of the language and an intensive knowledge of the political and cultural background of the country in which service is intended. The course of study in the social sciences involves courses regularly offered at Earlham in history, sociology, psychology, political science, economics, and the department of religion including History of Friends.

A new course called "History of German Culture" especially planned for people contemplating reconstruction service in that country or area, was started with the opening of the winter term on January 4. It will be conducted by the seminar method under the direction of Professor Arthur M. Charles and will continue for two terms. The political, social, economic, cultural, legal, philosophical, educational, and religious history of Germany will be studied. Similar courses will be offered later for students wishing to prepare for service in France, Spain, Greece and at least one area of the Far East, probably China.

As a part of this new program a new course in "Modern Greek Conversation" was also started with the opening of the winter term, and the regular "Conversational French" course has been broadened to include a study of the service of Friends in France from George Fox to the present. The text used for this part of the course will be "French for Friends" written by Blanche Shaffer and published by Pendle Hill. A new course in Public Health to be offered the next term has also been approved as part of this new training program.

It is the sincere hope of the faculty and administration of Earlham College that this new program may result in greater service to the cause of an intelligent and durable peace. It is an adaptation of, and not a departure from, a true liberal arts education.

ROBERT N. HUFF,
Assistant to the President
Earlham College.

WE KNOW—I KNOW

(Continued fram page 22)

could come to realize that the only Jews who crucified Jesus were those contemporary enemies in his own race who turned him over to the Romans and demanded that he be crucified.

Lastly, there is no need in any life too great to be trusted to Christ and his healing power; and there is no situation too insignificant to share with him.

MILO S. HINCKLE

Book Reviews

WILLARD GIBBS
BY MURIEL RUKEYSER
Doubleday, Doran Company, 1942
pp. 465. Price $3.50

Under the title "Willard Gibbs, merica Genius," Muriel Rukeyser has itten a book about imagination. It is large subject and the treatment nges widely across the American ne. She has given a vivid and true ture of a modest man of extra- linary talent. He discovered simple inciples of wide validity where com- xity and confusion had been. His rk has had a profound influence upon ence and technology in ways that ect the material surroundings of each us. A cloud of competent witnesses tablishes the importance of Gibbs be- nd doubt. To make this clear to the y reader is an achievement upon nich the author should be heartily com- imented, for Gibbs thought in terms of athematics and his works to be mprehended require the "utmost at- ntion and devotion on the part of the ader."

The reviewer wonders why with fre- uent reference to the second law of ermodynamics and to the phase rule ither of these is recited, and none of e diagrams which made the applica- on of the phase rule clear and simple, presented as an illustration. The fact emains that here is one of the best pportunities for the non-technical read- to see the nature and process of scien- fic imagination at work and its rela- on to our daily lives. It is also en- ghtening to see how the same abstract nought can affect such divergent fields s astronomy, chemistry, physiology, edicine, and economics to enrich their nderstanding of known phenomena.

Miss Rukeyser is interested in analo- ies. She describes the labors of the der Gibbs, who in burning zeal for uman rights worked without an initial ue to learn the language of African egroes in the "Amistad" mutiny case— fascinating story, ably recited at ngth. This is useful background when ying to understand the son.

She traces analogies between the earches for truth of Melville, author of *Moby Dick,* Walt Whitman, and Gibbs. he explores Henry Adams' idea that istory is a sort of statistical mechanics. his would have been painful to Gibbs, ot for the far range of its implications, ut for the untested assumptions. When e said "Mathematics is a language," he xpressed an important truth, but he id not say it was a universal language. Ve think that he knew that, despite its ublime reaches, there are areas it does ot touth. At least he was very care- ful. Miss Rukeyser regards his caution as a fault—"a terrible fault." Perhaps it was, but a critical attitude is recommended in attempting to appraise the importance of Gibbs outside the vast field in which he clearly shines as a genius of the first magnitude.

There is a process of discovery which seems not to depend on analogies at all, though they may be useful in subsequent explanation. A mind, richly stored with pertinent observations, comes in a time of reflective calm to a new insight.

Edison, scorning mathematics, could use analogies and invent an incandescent lamp with filament *in vacuo* to keep it from burning, but it took Langmuir's exact studies of radiation and the nature of surfaces to arrive at the more efficient gas-filled lamp. A contribution to the theory is the greater gift. In terms of fundamental discovery it is fitting to think of Gibbs and Newton as of like stature. Whatever the source of the "notion," the eventual test is its truth.

In the chapter on the tendencies of history, the statement is made that "war is made by imagination, and the peace that follows is made in the same way." True—but it does not necessarily follow that there is any validity to the analogy of the "Thermodynamics of the Order-Disorder Transformation" quoted from Sir William Bragg. If this be true, good; but if not it may be a dangerous oversimplification. Without a rigorous test we will have to remain among "those narrow souls who will not dare the metaphor." We even wonder whether Miss Rukeyser could envisage the inner mechanism of the melting of a crystal. The unifying principle which "makes the whole simpler than the sum of its parts" has not been demonstrated in political and social sciences. It is more likely to come from religion and morality than from mathematics.

Read the work carefully; skimming is not enough. The acknowledgment which constitutes the first item of the appendix should be read along with the author's note in the front, before embarkation. *A Pendle Hill Book Selection.*

JAMES G. VAIL.

TOMORROW'S CHURCH

Unless the concept of the Father-God and of the equal and infinite worth of all personality now becomes the conviction of the church, and is translated into the practical relationships, programs, and policies of the church, and becomes the active underlying principle of all social grouping and behavior, the next twenty-five years will see the traditional church of America moribund and her missionary message and enterprise a mockery around the world.—LORENZO H. KING in *The Georgia Observer.*

MISSIONARY REVOLUTIONIZES CHINESE FARMING METHODS

A versatile and important contributor to China's war effort is an American from upstate New York who went to China thirty years ago as an evangelical missionary. Today he is professor of agricultural mechanics at Nanking University-in-exile, and reputedly has done more to better the life and food production of the Chinese farmer than any other person.

His name is Charles Riggs.

Early in the 1900's Charlie Riggs, just ordained as a Congregationalist minister, took his bride to China, settling in western Fukien Province. West Fukien then was a wild and isolated corner of the world.

Riggs believed that many Chinese bandits in the region had been forced into banditry by poverty and by the impossibility of making a living from farming, and he set to work to help them. He studied local farm implements with the idea of making improvements, and eventually adapted a wide variety of American farm tools to Chinese soil and farming conditions. He became an expert in farm machinery.

Riggs also designed a new loom modeled on the old fireplace looms common to old New England families.

After spending thirteen years in Fukien, Riggs was invited to join the staff of Nanking University. Since then he has created numerous machines and simple farm tools, including cotton gins, new plows, drills, pumps and farm carts.

For sixteen years before the outbreak of the Sino-Japanese war, Riggs participated in a small cooperative movement near Nanking, and helped lay the foundations for the widespread network of cooperative workshops that today are scattered over Free China.

American prestige in China today is to a large extent the result of the courage, devotion and contributions to Chinese life of missionaries such as Charlie Riggs.

He was decorated by the Chinese Government with the Order of the Jade, in recognition of his relief work at Nanking before and after the Japanese occupation. Riggs was one of a group of Americans who volunteered to remain in the city after the Chinese government had withdrawn, and he is credited with heroic work on behalf of Nanking civilians.

"As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatsoever differs from this, to the extent of the difference, is no democracy."—ABRAHAM LINCOLN.

QUAKERDOM · AT · LARGE

Reuben J. Payne, who was formerly pastor of the Archdale, North Carolina Meeting, is now pastor of the Mt. Airy Meeting, living at 230 South Main Street.

* * * *

Albert E. Rogers, formerly Headmaster of The Sidwell Friends School has been appointed Headmaster and trustee at The Landon School for Boys, Washington, D. C.

NEWS OF OUR MEETINGS

At a recent Executive and Preparative Meeting of Purchase Meeting, New York, a minute was adopted making all members of our Meeting members of Ministry and Counsel. Regarding which, Effie McAfee, Clerk of Ministry and Counsel, sends this message: "This action not only places the care of the spiritual life of our Meeting on a democratic basis, but by this very fact lays a definite responsibility on each member of our Meeting to guard, cherish and advance the spiritual welfare of our group. What our individual responsibilities and opportunities are in this direction will be the subject for our meditation and suggestions at the meeting on the tenth."

* * * *

To our Non-resident Members Everywhere — Dear Friends: Christmas is past and another new year is upon us. As we in Washington, D. C. make plans for the year to come our minds are focused afresh upon thoughts of you in many parts of the world who, although sharing in our spiritual fellowship, are unable to worship with us in our weekly meetings and to participate in our other activities. Occasional reports from some of you give us renewed courage and make us rejoice that our Meeting is blessed with so many members who are serving, living, and carrying the Friendly message in so many parts of the world.

We were made to rejoice last week when we received a letter from William Phillips, written upon the high seas while en route to serve in the American Field Service somewhere abroad. In his letter he told of one of the smallest meetings for worship in existence, consisting of himself and one other who meet on board ship every morning for a half hour of meditation and divine worship.

The spirit of the Christmas time is one which is sorely needed by the peoples of the world today. It is needed for all times. It can and will heal mankind's perpexing problems of a world at war. It can drown out the noises of war and create a condition in men's hearts forever forbidding a recurrence of this horrible war which has come upon us. But if it is to do this we must have faith, and we must never again complacently go back to the same old lives, having once experienced what it means to serve God and fellowman in the true spirit of Christmas.

To you, wherever you may be, we send encouragement to believe in and work for that day when there shall be "peace on earth and good will toward men"— toward all men everywhere.

* * * *

In spite of war conditions Friends in St. Petersburg, Florida are feeling deep satisfaction in their Meeting and meeting-house this winter. To be sure there aren't as many people here; there won't be as many visitors dropping in for short periods through the winter; it will not be possible this year to hold a conference of All-Florida Friends as has been done for many years. But each week there are from fifty to seventy-five people attending the meeting for worship, and for these the Meeting has been a source of help and inspiration. Women of the Meeting and others from the neighborhood come one day each week to sew for the American Friends Service Committee. Twenty were there today and others are working at their homes. On Christmas Day about ninety persons came to a turkey dinner at the meeting-house, prepared and served most skillfully by members of the Meeting. There were carols afterwards and an impromptu program of accounts by various people of unusual Christmases they had spent at some time in their lives.

Monthly Meetings have been held on First-day following the meeting for worship but for the rest of the winter they will be held on a week-day afternoon, following a picnic dinner at the meeting-house. Most of us are using the trolley for transportation these days but we want to keep up our fellowship through the week as often as possible.

Last week it was a pleasure to have at our meeting for worship as a visitor Mr. Maloof, a Syrian, from Boston, deacon there in a Congregational Church, who spoke with warm appreciation of the life and service of Elihu Grant who was such a help to our Meeting last year. He told us that a large memorial service had been held in New York city for Elihu Grant by Syrians of that city and other places. At the close of our meeting it was especially fitting to hear read aloud a letter from Almy Grant, sent to one of our members, telling about the illness and death of her husband and recalling with deep satisfaction the fellowship which they had both had with our meeting last year while they were in St. Petersburg. We were much pleased to have Mrs. Maloof come to join in our sewing today, and we have been happy to welcome at our meeting other Syrians in this city who came in touch with Friends last year through Elihu and Almy Grant.

* * * *

The world-wide week of prayer was observed by the churches of Marshalltown, Iowa, (the theme being "Faith is the Victory") beginning Sunday evening, January 3rd, with a union service in the Christian church. On Monday evening the service was in the Friends church with choir furnishing special music and Rev. Wayne Overholser of the Presbyterian church bringing the message on "Flight or Faith," and on Thursday evening the service was in the Baptist church with our Pastor, Rev. Orval H. Cox bringing the message on "Faith that Impels." This series of union services was of great value and inspiration.

* * * *

White gifts of self and substance to the King was given at the First Friends church in Marshalltown, Iowa at their Christmas program on Sunday evening, December 20th.

The Nativity scene was portrayed with the children and the choir taking part. Rev. Orval H. Cox and Miss Irma Mason acted as readers, followed by the "White gifts for the King" from every department of the church including Sunday school classes and the different organizations and young people's groups which amounted to $62.00. Following the program the Pastor and young people went caroling.

* * * *

Christmas was observed on December 20th by the Winchester, Indiana, Friends Meeting with a full day of special activities. The morning worship hour was used by the choir in presenting the cantata, "Glory to God," by E. K. Heyser, under the direction of Esther Bright. The audience that filled the auditorium, with many attending members from other churches of the city, felt that possibly this was the best cantata ever given in our city.

The night meeting was a White Gift Service, "The Little Shepard," directed by Inez Napier. Another congregation

as large as the one in the morning came for this service in spite of the bitter cold weather. This program was given by the younger children of the Sunday school and was enjoyed and appreciated by all. Enough groceries and provisions were brought to fill several large baskets which were delivered to the indigent shut-ins on Wednesday before Christmas. In addition to the groceries the offering was sufficient to purchase a dressed chicken for each basket.

Preceding Christmas, the Golden Band class of the Sunday school sent a Christmas greeting to each man in the service and to the men in the C. P. S. camps.

* * * *

Kokomo, Indiana Quarterly Meeting of Ministry and Oversight was held on Friday, December 18, 1942 at New Hope. Fred Snow, Pastor of Wilder Friends Meeting, led in the song service. Following the dinner and social hour the business session of the Quarterly Meeting convened at 1:00 o'clock. After the business of the meeting had been transacted, Oscar Smith of Courtland Avenue Meeting, Chairman of the Stewardship Department of Kokomo Quarterly Meeting, introduced the subject of stewardship and called on Emory Dill, an Evangelist in the United Brethren Church to speak on the subject.

Andrew Blaine Starbuck, Pastor of Courtland Avenue Friends Meeting brought the message at the Saturday morning session of the Quarterly Meeting. Leota Folle of Hazel Dell Meeting, Chairman of the Literature Department of the Quarterly Meeting encouraged Friends in the reading of Friends History and Literature.

* * * *

The Spencerville, Ohio Meeting has for some time been remodeling its meeting house. There has been a new basement, 38x43 feet, arranged, a new furnace room with a new heating system installed, three new small rooms added, a new walk around the church and 108 feet of sidewalk and curb have been placed in front. The church is being redecorated throughout. The date of the rededication has been set for February 7 at 2:30, and Harry Kreider of Marion has been asked to bring the message that afternoon. With the completion of this work the Spencerville meeting will have nearly every facility for serving the community. We extend to our many Friends an invitation to be with us at the time of the rededication.

* * * *

Friends sojourning in Orlando, Florida will find an opportunity to worship with other Friends at the Sorisis House, 108 Liberty Street, at 11:15 a.m. on Sundays.

RECEIVED

Our sincere thanks are due to Emma Griffiths of Ramona, Oklahoma for sending us the desired copies of THE AMERICAN FRIEND. We also appreciate offers *from others* who were interested.

THE EDITOR.

BIRTHS

BRIGGS — To Herbert E. and Helen Day Briggs of Omaha, Nebraska on January 12th, a son David Warner.

EDWARDS—To J. Earle and Marjorie Van Deusen Edwards of 6202 S. Greenwood Avenue, Chicago, a daughter, Barbara Van Deusen.

ORTLOFF—To Frank and Dorothy Ortloff, on November 22, 1942, in Brooklyn, N.Y., a son, Paul Erik. Frank is Clerk of New York Monthly Meeting.

THOMAS—To Lewis M. and Rubie Butler Thomas, on November 9, 1942, at Franklin, Virginia, a daughter, Barbara Louise.

WATLAND—Adopted on December 23, 1942 by John H. and Frances Beane-Watland of Evanston Meeting, Evanston, Illinois, a son, Paul Frederic who was born May 18, 1940.

DEATHS

DOUGLASS—William H. Douglass, January 5, 1943 in Los Angeles, California. In 1893 he married Ruthana Hutchins, daughter of Daniel P. and Mary E. Hutchens. In 1902 they left their home in Thorntown, Indiana for Los Angles. They were both life long and active Friends. Ruthana died in 1935. They are survived by five sons and one daughter.

HADLEY—On April 10, 1942 in Souix City, Iowa, Alpheus Washington Hadley of pneumonia after a few weeks illness, aged eighty-five years.

He was a birthright Friend, born near Bloomingdale, Indiana, the first child of Mary Thompson and Newton Hadley, and grandson of Rhoda Coffin and Alfred Hadley.

He married Nettie Pen Rioeck. Two daughters and two sons were born to them.

During his many years of teaching he served three Friends schools.

First, Hobson's Normal Institute (for negroes) at Parsons, Kansas, in the nineties. Later in Friendsville Academy in Tennessee, and last at Friends Academy at LeGrand, Iowa.

He was a devoted student of the bible, an interesting and capable religious teacher and faithfully lived a consecrated Christian life.

He is survived by a daughter, two sons, a sister and four brothers. Burial in Sioux City.

HOAG — Edward F. Hoag, a member of the Bloomington Friends Meeting, near Muscatine, Iowa, at his home on New Year's morning in his ninetieth year. He was born at Uxbridge, Massachusetts, son of Enoch and Laura Foster Hoag. He came to Muscatine county, at an early age, when his father was appointed superintendent of Indian agencies. His interest in the Indian work was maintained throughout his life and he had a valuable collection of historical records of the Indian work. He had for years been active in the work of Bloomington Friends Meeting. He married Elma C. King in April 1877, at Leavenworth Kansas, her death occurring in 1918. January 1924 he married Anna Kenworthy Miller at Oskaloosa, Iowa, who survives. He is also survived by two sons, Clinton of Muscatine, Iowa and Charles of Coulee Dam, Washington, and one daughter, Mrs. Laura E. Jones of Freeport, Maine. Services were held at the Bloomington Friends church on January 5, 1943, with the pastor, Guilford Street, in charge and assisted by Charles O. Whitely and Guy Hunting. Interment in the Bloomington Friends cemetery.

MOORE — Ellen Moore, daughter of John P. and Martha Moore, at her home in Altadena, California, December 6, 1942, in her ninety-second year. She was a birthright member of the Blue River, Indiana, Friends Meeting where her early life was spent. Later she lived at Richmond, Indiana, in the home of her brother, Joseph Moore. She spent many years as a missionary in Japan. As an esteemed member of the First Friends Church of Pasadena, she will long be remembered for her warm and kindly spirit and the interest she displayed in all church activities. Her tact and discernment made her contribution to the church she loved a valued one.

WING — Frank S. Wing of Watseka, Illinois, Monthly Meeting died in Chicago, December 15, 1942, aged ninety years.

He was a birthright Friend, the son of Mary Rogers and Zacheus Wing, born near Augusta, Maine. At the age of fifteen the family located in Iroquois County, Illinois. He was a member of the Onarga Monthly Meeting until it was laid down. For over half a century he was a devoted member of Watseka, Illinois Monthly Meeting.

During his active life he was a farmer and stockraiser and devoted the later part of his life to writing religious poetry for which he had a passion.

He married Jennie Hadley who preceded him in death, over twenty-four years. His niece, Marilla Wing Honeywell, made the home for him for twenty years. He is survived by a nephew, three nieces and their families.

Funeral at Watseka, Illinois, Maude Smock minister. Burial in Onargo cemetery.

WOODARD — Mary Woodard, faithful member of the Fountain City, Ind., Meeting, Dec. 24th, at her home in Fountain City at the age of eighty-seven years. She was the daughter of the late Cornelius and Sarah Woodard. For the past twenty-one years she has been teacher of the Friends Service Class in our Bible school. Her time, efforts and talents have also been given to such work as the W. C. T. U., in which she has been active for sixty years, serving as State Corresponding Secretary of the organization for thirty years, as well as serving the local organization as President many consecutive terms. At the time of her death she was still ardently working toward the abolishment of liquor. In our own community, we will also remember that it was by her suggestion, along with the assistance of the late Mrs. Sophia Huff, that our local library movement was started, and it is through their efforts that the library, sponsored and managed by the W. C. T. U. has been a success

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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Take Crosstown Independent Subway Train "GG" from Hoyt-Schermerhorn Station, downtown Brooklyn to Clinton-Washington Station. Meeting School, 10:00 a. m.; Divine Worship, 11:00 a. m.; Mid-Week Meeting, Thursday, 7:30 p. m. Robert M. Jones, Minister. Phone MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks nort hof Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. RIley 5224, Office Telephone.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meetings for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting House, 221 East 15th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30 T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

St. Petersburg, Florida, Friends Meeting. First Day, 11 a.m.; 130 Nineteenth Ave., S.E.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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